

ARTICLES AGREED VPON

by the Arch-Bishops and Bishops
of both *Provinces*, and the
whole CLERGIE.

In the Conuocation holden at LONDON,
in the yeere 1562.

For the auoiding of diuersities of opinions,
and for the stablishing of Consent touching
true RELIGION.

Re-printed by His *Majesties* Commandement: with
His Royall *Declaration* prefixed
therevnto.



LONDON,

Printed by ROBERT BAKER, Printer to the *Kings*
most Excellent MAIESTIE: and by the Assignes
of IOHN BILL. Anno 1633.

ARTICLES

AGREED UPON

by the Arch-Bishops and Bishops
of both Universities, and the

in the Convention held at London,

For the amending of the Articles of Religion;
and for the abolishing of certain rites,
and ceremonies.

By the King's High Commandment: with
the assent of the Commons of Great
Britain.



LONDON:
Printed by Robert Barker, Printer to the Kings
and by the Author.
John Bate, 1633.

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HIS MAIESTIES DECLARATION.



Being by Gods ordinance, according to Our iust Title, Defender of the Faith, and supreme Governour of the Church, within these Our Dominions, Wee hold it most agreeable to this Our Kingly Office, and Our owne Religious zeale, to conserue and maintaine the Church committed to Our charge in the unitie of true Religion, and in the bond of peace: and not to suffer ynnecessary Disputations

tations, altercations, or questions to bee
rayſed, which may nourish faction both in
the Church and Common-wealth. Wee
haue therefore vpon mature deliberati-
on, and with the aduice of ſo many of
Our Biſhops as might conueniently bee cal-
led together, thought fitte to make this De-
claration following. That the Articles of
the Church of England (which haue been al-
lowed and authorized heretofore, and which
Our Clergie generally, haue ſubſcribed vnto)
doe containe the true doctrine of the Church
of England, agreeable to Gods word: which
Wee doe therefore ratifie and confirme, re-
quiring all Our louing Subiects to continue
in the vniſorme profeſſion thereof; and pro-
hibiting the leaſt difference from the ſayd
Articles, which to that end Wee commaund
to be new printed, and this Our declaration
to be publiſhed therewith.

That We are ſupream ſoueraigne of the
Church

Church of England: and that if any difference arise about the externall policie, concerning Injunctions, Canons, or other Constitutions whatsoeuer thereto belonging: the Clergie in their Conuocation is to order and settle them, hauing first obtained leaue under Our broad Seale so to doe: and Wee approving their sayd Ordinances and Constitutions, providing that none be made contrary to the Lawes and Customes of the Land.

That out of Our Princely care, that the Churchmen may doe the worke which is proper vnto them: the Bishops and Clergie, from time to time in Conuocation, vpon their humble desire shall haue licence vnder Our broad Seale, to deliberate of, and to doe all such things, as being made plaine by them, & assented vnto by Vs, shall concerne the settled continuance of the doctrine & discipline of the Church of England now established:

from which We will not endure any varying,
or departing in the least degree.

¶ That for the present, though some differences haue been ill raised, yet We take comfort in this, that all Clergie-men within Our Realme, haue alwayes most willingly subscribed to the Articles established, which is an argument to Us, that they all agree in the true vsuall literall meaning of the sayd Articles, and that euen in those curious points in which the present differences lie, men of all sorts take the Articles of the Church of England to bee for them, which is an argument againe, that none of them intend any desertion of the Articles established.

¶ That therefore in these both curious and unhappy differences, which haue for so many hundred yeeres, in different times and places, exercised the Church of Christ: Wee will that all further curious search be layd aside, and these disputes shut vp in Gods promises

misas, as they be generally set forth in Us, in
the holy Scriptures, and the generall mean-
ing of the Articles of the Church of Eng-
land according to them. And that no
man hereafter shall either print or preach,
to draw the Article aside any way; but shall
submit to it in the plaine and full meaning
thereof: And shall not put his owne sense or
Comment to bee the meaning of the Article,
but shall take it in the literall and Gramma-
ticall sense.

That if any publique Reader in either
Our Universities, or any Head or Master
of a Colledge, or any other person respec-
tively in either of them, shall affixe any new
sense to any Article, or shall publickly reade,
determine, or hold any publique disputation,
or suffer any such to bee held either way, in
either the Universities or Colledges respec-
tively; or if any Divine in the Universities
shall preach or print any thing either way, o-

B

ther

ther then is already established in Conuoca-
tion with Our Royall assent: he, or they the
offenders, shall bee lyable to Our displea-
sure; and the Churches censure in Our Com-
mission Ecclesiasticall, as well as any o-
ther: and Wee will see there shall
bee due execution vpon
them.

ARTICLES



ARTICLES OF RELIGION.

1.

¶ Of Faith in the holy TRINITY.

THERE is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodnesse, the Maker and preserver of all things both visible and invisible. And in unity of this Godhead there bee three persons, of one substance, power, and eternity: the Father, the Sonne, and holy Ghost.

2.

¶ Of the Word or Sonne of God, which was made very man.

THE Sonne, which is the Word of the Father, begotten from everlasting of the Father, the very and eternall God of one substance with the Father, tooke mans nature in the wombe of the blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and manhood, were ioyned together in one person,

Articles of Religion.

netter to be diuided, whereof is one Christ, very God
and very man who truly suffered, was crucified,
dead, and buried, to reconcile his father to vs, and
to be a sacrifice, not onely for originall guilt, but al-
so for actuall sinnes of men.

3. Of the going downe of Christ
into Hell.

AS Christ died for vs, and was buried: so also is
it to be beleueed, that he went downe into hell.

4. Of the Resurrection of Christ.

Christ did truly rise againe from death, and took
again his body, with flesh, bones, and all things
appertaining to the perfection of mans nature,
where with he ascended into heauen, and there he
sitteth, vntill he returne to iudge all men at the last
day.

5. Of the holy Ghost.

The holy Ghost, proceeding from the father and
the Sonne, is of one Substance, Maieitie and
Glozy, with the father and the Sonne, very and
eternall God.

6. Of the sufficiencie of the Holy Scriptures
for saluation.

Holy Scripture containeth all things necessa-
ry to saluation: so that whatsoeuer is not read
therein, nor may be proued thereby, is not to bee
required of any man, that it should be beleueed as

an Article of the faith, or bee thought requisite;
 necessary to saluation. In the name of the holy
 Scripture, wee doe vnderstand those Canonically
 Bookes of the Old and New Testament, of whose
 authoritie was neuer any doubt in the Church.

¶ Of the names and number of the

Canonical Bookes.

G enesis.	The 1. Booke of Chron.
Exodus.	The 2. Booke of Chron.
Leuiticus.	The 1. Booke of Esdras.
Numeri.	The 2. Booke of Esdras.
Deuteronomium.	The Booke of Hester.
Iosue.	The Booke of Iob.
Iudges.	The Psalmes.
Ruth.	The Proverbes.
The 1. Booke of Samuel.	Ecclesiast. or Preacher.
The 2. Booke of Samuel.	Cantica, or songs of Solom.
The 1. Booke of Kings.	4. Prophets the greater.
The 2. Booke of Kings.	12. Prophets the lesse.

And the other Bookes (as Hierome saith) the
 Church doeth reade for example of life and instruc-
 tion of maners: but yet doeth it not apply them to
 establish any doctrine; Such are these following.

The 3. Booke of Esdras.	Baruch the Prophet.
The 4. Booke of Esdras.	The song of the three chil-
The Booke of Tobias.	dren.
The Booke of Iudeth.	The Story of Susanna.
The rest of the Booke of	Of Beland the Dragon.
Hester.	The prayer of Manasses.
The Booke of Wisdome.	The 1. Booke of Maccabees.
Iesus the sonne of Sirach.	The 2. Booke of Maccabees.

All the Bookes of the New Testament, as they are commonly receiued, we doe receive and account them Canonically.

¶ Of the Old Testament.

The Old Testament is not contrary to the New, for both in the Old and new Testament, everlasting life is offered to mankinde by Christ, who is the onely Mediator betweene God and man, being both God and man. Wherefore they are not to be heard which feigne that the old fathers did looke onely for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, doe not bind Christian men, nor the civill precepts thereof ought of necessity to be received in any Common wealth: yet notwithstanding, no Christian man whatsoever, is free from the obedience of the Commandements, which are called Morall.

8.

¶ Of the three Creedes.

The three Creedes, Nice Creede, Athanasius Creede, and that which is commonly called the Apostles Creed, ought thoroughly to be received and beleaved: for they may be proved by most certaine warrants of holy Scripture,

9.

¶ Of originall birth or sinne.

Ooriginall sinne standeth not in the following of Adam, (as the Pelagians doe vainely talke) but it is the fault and corruption of the nature of every man,

man, that naturally is ingendred of the seed of Adam, whereby man is very farre gone from originall righteousness, and is of his owne nature inclined to euill, so that the flesh lusteth alwayes contrary to the spirit, and therefore in euery person borne into this world, it deserueth Gods wrath and damnation. And this infection of nature doth remaine, yea, in them that are regenerated, whereby the lust of the flesh, called in Greeke *φύσις κακή*, which some doe expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the law of God. And although there is no condemnation for them that beleue and are baptized, yet the Apostle doth confesse, that concupiscence and lust, hath of it selfe the nature of sinne.

10.

¶ Of free-will.

The condition of man after the fall of Adam, is such, that he cannot turne and prepare himselfe by his owne naturall strength and good workes to faith and calling vpon God: Wherefore we haue no power to doe good workes pleasant and acceptable to God, without the grace of God by Christ preuenting vs, that wee may haue a good will, and working with vs, when we haue that good will.

11.

¶ Of the Iustification of man.

We are accounted righteous before God, onely for the merit of our Lord and Saviour Iesus Christ by faith, and not for our owne workes, or desertings, Wherefore, that we are iustified by faith

saith truly is a most wholesome doctrine, and very
full of comfort, as more largely is expessed in the
Dissertion of Justification. **¶** Of good workes, which are the fruits of
faith, and follow after Justification, cannot
put away our sinnes, and endure the severity of
Gods iudgement, yet are they pleasing and accep-
table to God in Christ, and do spring out necessa-
rily of a true and lively faith, in so much that by
them a lively faith may be as evidently known, as
a tree discerned by the fruit.

13.

¶ Of workes before Iustification.

Workes done before the grace of Christ, and
the inspiration of his Spirit, are not plea-
sant to God, soeasmuch as they spring not of faith
in Iesu Christ: neither doe they make men meet to
receiue grace, or (as the Schoole Authoꝝ say) de-
serue grace of congruētie: yea, rather soꝛ that they
are not done as God hath willed and commanded
them to be done, we doubt not but they haue the na-
ture of sinne.

14.

¶ Of workes of Supererogation.

Voluntary workes besides, ouer and aboue
Gods Commandements, which they call
workes of Supererogation, cannot be taughte with-
out arrogancie and impietie. foꝛ by them men
doe

doe declare that they doe not only render unto God
as much as they are bound to doe, but that they
doe more for his sake, then of bounden duty is re-
quired: whereas Christ saith plainly, When yee
haue done all that are commanded to you, say, We
are vnprofitable seruants.

15.

¶ Of Christ alone without sinne.

Christ in the truth of our nature, was made like
vnto vs in all things (sinne onely except) from
which hee was clearely void, both in his flesh, and
in his Spirit. Hee came to bee a Lambe without
spot, who by sacrifice of himselfe once made, should
take away the finnes of the world: and sinne (as
Saint Iohn saith) was not in him. But all wee
the rest, (although baptized, and borne againe in
Christ) yet offend in many things, and if wee say
we haue no sinne, wee deceive our selues, and the
truth is not in vs.

16.

¶ Of sinne after Baptisme.

Not every deadly sinne willingly committed af-
ter Baptisme, is sinne against the holy Ghost,
and unpardonable. Wherefore, the grant of repen-
tance is not to bee denyed to such as fall into sinne
after Baptisme. After wee haue receiued the holy
Ghost, we may depart from grace giuen, and fall in-
to sinne, and by the grace of God (we may) arise a-
gaine, and amend our liues. And therefore, they are
to be condemned, which say they can no more sinne
as long as they liue here, to deny the place of for-
giuenesse to such as truly repent.

¶ Of

¶ Of Predestination and Election.

Predestination to life, is the everlasting purpose of God, whereby (before the foundations of the world were laid) hee hath constantly decreed by his counsell, secret to vs, to deliuer from curs and damnation, those whom he hath chosen in Christ out of mankinde, and to bring them by Christ to everlasting saluation, as vessels made to honour. wherefore they which bee indued with so excellent a benefit of God, be called according to Gods purpose by his Spirit working in due season: they through grace obey the calling: they bee iustified freely: they be made sonnes of God by adoption: they be made like the Image of his onely begotten Sonne Iesus Christ: they walke religiously in good workes, and at length by Gods mercy, they attaine to everlasting felicitie.

As the godly consideration of Predestination and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as seele in themselves the working of the Spirit of Christ, mortifying the workes of the flesh, and their earthly members, and drawing vp their minde to high and heavenly things, as well because it doeth greatly establish and confirme their faith of eternall saluation, to be enjoyed through Christ, as because it doeth feruently kindle their loue towards God: So, for curious and carnall persons, lacking the Spirit of Christ, to haue continually before their eyes the sentence of Gods predestination, is a most dangerous downefall, whereby the deuill doeth

doeth thrust them either into desperation, or into
retchlesnesse of most uncleane living, no lesse peril-
lous then desperation.

furthemoze, wee must receiue Gods promises,
in such wise as they be generally set forth to vs in
holy Scripture: and in our doings, that will of
God is to be followed, which wee haue expressly
declared vnto vs in the word of God.

18.

¶ Of obtaining eternall saluation, onely by the
Name of Christ.

They also are to be had accursed, that presume to
say, that every man shall bee saued by the law
or sect which he professeth, so that he be diligent to
frame his life according to that law, and the light
of nature. For holy Scripture doth set out vnto vs
onely the Name of Iesus Christ, where by men must
be saued.

19.

¶ Of the Church.

The visible Church of Christ, is a congregation
of faithfull men, in the which the pure word of
God is preached, and the Sacraments be duly mi-
nistr'd, according to Christs ordinance, in all those
things that of necessitie are requisite to the same.

As the Church of Hierusalem, Alexandria, and
Antioch haue erred: So also the Church of Rome
hath erred, not onely in their living and manner of
ceremonies, but also in matters of faith.

¶ Of the authoritie of the Church.

The Church hath power to decree Rites or Ceremonies, and authoritie in controuersies of faith: And yet it is not lawfull for the Church to ordaine any thing that is contrary to Gods Word written, neither may it so expound one place of Scripture, that it bee repugnant to another. Wherefore although the Church be a witnes and a keeper of holy Writ: yet as it ought not to decree any thing against the same, so besides the same, ought it not to enforce any thing to be beleueed for necessitie of saluation.

¶ Of the authority of generall Councils.

Generall Councils may not bee gathered together without the commandement and will of Princes. And when they be gathered together (forasmuch as they be an assembly of men, whereof all be not gouerned with the Spirit and Word of God) they may erre, and sometime haue erred, euen in things pertaining vnto God. Wherefore things ordained by them as necessary to saluation, haue neither strength nor authoritie, vnlesse it may be declared that they be taken out of holy Scripture.

¶ Of Purgatorie.

The Romish doctrine concerning Purgatorie, of Worshipping, worshipping and adoration, as well of Images, as of Reliques, and also invocation of Saints,

Saints, is a fond thing, vainly imagined, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

23.

¶ Of ministering in the Congregation.

It is not lawfull for any man to take upon him the office of publique preaching, or ministering the Sacraments in the Congregation, before hee be lawfully called, and sent to execute the same. And those wee ought to iudge lawfully called and sent, which hee chosen and called to this worke by men, who haue publique authoritie given vnto them in the Congregation, to call and send Ministers into the Lords vineyard.

24.

¶ Of speaking in the Congregation, in such a tongue as the people vnderstandeth.

It is a thing plainely repugnant to the Word of God, and the custome of the Primitive Church, to haue publique prayer in the Church, or to minister the Sacraments in a tongue not vnderstanded of the people.

25.

¶ Of the Sacraments.

Sacraments ordained of Christ, be not onely badges or tokens of Christian mens profession; but rather they be certaine sure witnesses, and effectuall signes of grace and Gods good will towards vs, by the which hee doeth worke invisibly in vs.

and doeth not onely quicken, but also strengthen and confirme our faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptisme, and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimonie, and extreame unction, are not to bee counted for Sacraments of the Gospel, being such as haue growen, partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures: but yet haue not like nature of Sacraments with Baptisme and the Lords Supper, for that they haue not any visible signe or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed vpon, or to be carried about, but that we should duely vse them. And in such onely, as worthily receiue the same, they haue a wholesome effect or operation: But they that receiue them unworthily, purchase to themselves damnation, as S. Paul saith.

26.

¶ Of the vnworthinesse of the Ministers, which hinder not the effect of the Sacraments.

ALthough in the visible Church the euill bee euermingled with the good, and sometime the euill haue chiefe authoritie in the ministracion of the Word and Sacraments: yet forasmuch as they doe not the same in their owne name, but in Christs, and doe minister by his commission and authoritie, we may vse their ministerie, both in hearing the Word of God, and in the receiuing of the Sacraments.

ments. Neither is the effect of Christs ordinance taken away by their wickednesse, nor the grace of Gods gifts diminished from such, as by faith, and rightly doe receiue the Sacraments ministred vnto them, which be effectuell, because of Christs institution and promise, although they be ministred by euill men.

Neuerthelesse, it appertaineth to the discipline of the Church, that enquiry be made of euill Ministers, and that they bee accused by those that haue knowledge of their offences: and finally being found guilty, by iust iudgement be deposed,

27

¶ Of Baptisme.

Baptisme is not onely a signe of profession, and marke of difference, whereby Christian men are discerned from others that bee not Christianed: but it is also a signe of Regeneration or new birth, whereby, as by an instrument, they that receiue Baptisme rightly, are grafted into the Church: the promises of the forgiveness of sinne, and of our adoption to be the sonnes of God, by the holy Ghost, are visibly signed and sealed: faith is confirmed: and grace increased by vertue of prayer vnto God. The Baptisme of young childzen is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

28

¶ Of the Lords Supper.

The Supper of the Lord is not onely a signe of the loue that Christians ought to haue among them.

themselves one to another: but rather it is a Sacrament of our redemption by Christs death. Inasmuch that to such as rightly, worthily, and with faith receiue the same, the bread which we breake, is a partaking of the Body of Christ: and likewise the Cup of blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and wine) in the Supper of the Lord, cannot be proued by holy writ: but it is repugnant to the plaine words of Scripture, overthroweth the nature of a Sacrament, and hath giuen occasion to many superstitions.

The Body of Christ is giuen, taken, and eaten in the Supper onely after an heauenly and spirittuall manner. And the meane whereby the Body of Christ is receiued and eaten in the Supper, is faith.

The Sacrament of the Lords Supper was not by Christs ordinance reserved, caried about, lifted up, or worshipped.

29.

¶ Of the wicked which eare not the Body of Christ in the vse of the Lords Supper.

The wicked, and such as be void of a liuely faith, although they doe carnally and vishly presse with their teeth (as S. Augustine saith) the Sacrament of the body and blood of Christ: yet in no wise are they partakers of Christ, but rather to their condemnation doe eat and drinke the signe or Sacrament of so great a thing.

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The Cup of the Lord is not to be denied to the Lay-people: For both the parts of the Lords Sacrament, by Christs ordinance and commandement ought to be ministered to all Christian men alike.

31.

The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sinnes of the whole world, both originall and actuell; and there is none other satisfaction for sinne: but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said that the Priest did offer Christ for the quicke and the dead, to have remission of paine originall, were blasphemous fables, and dangerous deceit.

32.

Bishops, Priests, and Deacons are not common members of the Church, either to hold the estate of single life, or to abstaine from marriage: Therefore it is lawfull also for them, as for all other Christian men to marry at their owne discretion, as they shall iudge the same to serue better to godlinesse.

33.

That person which by open denunciation of the Church, is rightly cut off from the unity of the Church

Church, and excommunicated, ought to bee taken
of the whole multitude of the faithfull as an Hea-
then and Publicane, untill he be openly reconciled
by Penance, and receiued into the Church by a
Judge that hath authority thereunto.

¶ Of the Traditions of the Church.

IT is not necessary that Traditions and Ceremo-
nies be in all places one, or utterly like, for at all
times they haue bene diuers, and may bee changed
acording to the diuersitie of Countreys, times, and
mens manners, so that nothing bee ordained against
Gods Word. Whosoever through his private iudge-
ment, willingly and purposely doth openly breake
the Traditions and Ceremonies of the Church,
which bee not repugnant to the Word of God, and
be ordained and approued by common authoritie,
ought to be rebuked openly, (that other may feare
to doe the like) as he that offendeth against the com-
mon Order of the Church, and hurteth the authori-
tie of the Magistrate, and woundeth the conscien-
ces of the weak brethren.

Every particular of nationall Church, hath au-
thoritie to ordaine, change, and abolish Ceremonies
or Rites of the Church, ordained only by mans au-
thoritie, so that all things be done to edifying.

35.

¶ Of Homilies.

The second Booke of Homilies, the severall titles
whereof wee haue toynd under this Article,
doeth containe a godly and wholesome Doctrine,
and

and necessarie for these times, as doeth the former booke of Homilies, which were set forth in the time of Edward the sixth: and therefore we iudge them to be read in Churches by the Ministers diligently and distinctly, that they may be understood of the people.

¶ Of the names of the Homilies.

- 1 OF the right vse of the Church.
- 2 Against perill of Idolatry.
- 3 Of repairing and keeping cleane of Churches.
- 4 Of good Workes, first of Fasting.
- 5 Against gluttony and drunkennesse.
- 6 Against excesse of apparell.
- 7 Of Prayer.
- 8 Of the place and time of Prayer.
- 9 That common Prayers and Sacraments ought to be ministred in a knowne tongue.
- 10 Of the reuerent estimation of Gods Word.
- 11 Of almes doing.
- 12 Of the Natiuity of Christ.
- 13 Of the Passion of Christ.
- 14 Of the resurrection of Christ.
- 15 Of the worthy receiuing of the Sacrament of the Body and blood of Christ.
- 16 Of the gifts of the holy Ghost.
- 17 For the Rogation dayes.
- 18 Of the state of Matrimonic.
- 19 Of Repentance.
- 20 Against idlenesse.
- 21 Against Rebellion.

Of consecration of Bishops and Ministers.

The Booke of Consecration of Archbishops, and Bishops, and ordering of Priests and Deacons, lately set forth in the time of Edward the sixth, and confirmed at the same time by authoritie of Parliament, doth containe all things necessary to such Consecration and ordering: neither hath it any thing, that of it selfe is superstitious and vngodly. And therefore, whosoever are consecrated or ordered according to the Rites of that Booke, since the second yeere of the aforesaid King Edward, vnto this time, or hereafter shall be consecrated or ordered according to the same Rites, we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

Of the Ciuill Magistrates.

The Queenes Maestie hath the chiefe power in this Realme of England, and other her Dominions, vnto whom the chiefe government of all ~~states~~ of this Realme, whether they be Ecclesiasticall or Ciuill, in all causes doth appertaine, and is not, nor ought to be subject to any foraine Jurisdiction.

Where wee attribute to the Queenes Maestie the chiefe government, by which titles we understand the mundes of some slanderous tongues to bee offended: wee giue not to our Ruliers the ministring, either of Gods word, or of the Sacraments, the which thing the Injunctions also lately set forth

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foorth by Elizabeth our Queene doe most plainly testifie: but that onely prerogatiue which wee see to haue beene giuen; alwayes to all godly Princes in holy Scriptures by God himselfe, that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiasticall or Temporall, and restraîne with the Ciuill sword the Subborne and euill doers.

The Bishop of Rome hath no Iurisdiction in this Realme of England.

The Lawes of the Realme may punish Christian men with death, for heynous and grievous offences.

It is lawfull for Christian men, at the Commandement of the Magistrate, to weare weapons, and serue in the warres.

38.

¶ Of Christian mens goods, which are not common.

The Riches and goods of Christians are not common, as touching the right title and possession of the same, as certaine Anabaptists doe falsely boast. Notwithstanding, euery man ought of such things as he possesseth, liberally to giue almes to the poore, according to his ability.

39.

¶ Of a Christian mans oath.

As we confesse that baine and rash swearing is forbidden Christian men by our Lord Iesus Christ, and Iames his Apostle: So we iudge that Christian Religion doth not prohibite, but that a

man may sweare when the Magistrate requireth,
in a cause of faith and charitie, so it be done accor-
ding to the Prophets teaching, in iustice, iudge-
ment, and truth.

40

¶ The Ratification.



His Booke of Articles before rehearsed, is againe
approoued, and allowed to be holden and exe-
cuted within the Realme, by the assent and con-
sent of our Souereigne Lady ELIZABETH by
the grace of God of England, France and Ireland Queene,
Defender of the Faith, &c. Which Articles were delibe-
rately read, and confirmed againe by the subscription of
the hand of the Arch-bishop, and Bishops of the vpper
House, and by the subscription of the whole Clergie in
the neather House in their Conuocation, in the yeere of
our Lord 1571.

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12 OF

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FINIS.